

The Missionary Helper

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

VOL. XXIX

MARCH, 1906

No. 3

Missionary Hymn

Coming, coming? yes, they are! Coming, coming from afar,
From the wild and scorching desert, Afric's sons of color deep.
Jesus' love has drawn and won them; at his cross they bow and weep.

Coming, coming? yes, they are! Coming, coming from afar,
From the fields and crowded cities, China gathers to his feet.
In his love Shem's countless children now can find a safe retreat.

Coming, coming? yes, they are! Coming, coming from afar;
From the Indus and the Ganges, steady flows the living stream
To love's ocean, to his bosom, Calvary their wondering theme.

Coming, coming? yes, they are! Coming, coming from afar;
O'er the glorious land of sunrise, once by darkness overspread,
Now is rising Christ in brightness, bringing life unto the dead.

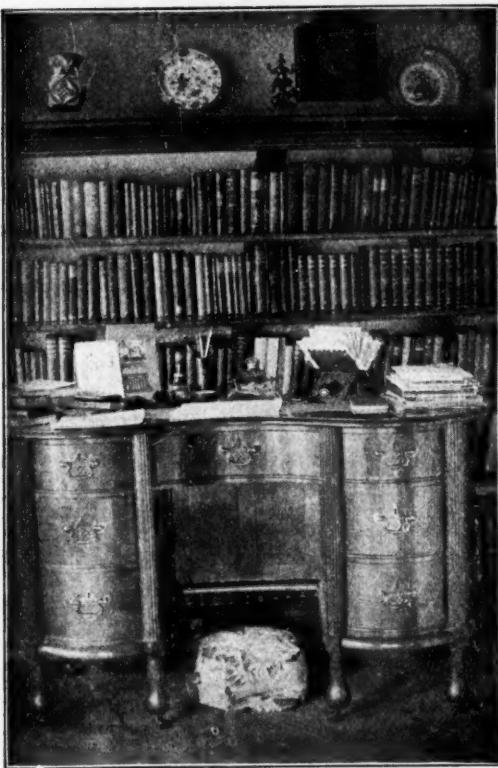
Coming, coming? yes, they are! Coming, coming from afar;
From the steppes of Russia dreary, from Slavonia's scattered lands,
They are yielding soul and spirit into Jesus' loving hands.

Coming, coming? yes, they are! Coming, coming from afar;
From the frozen realms of midnight, over many a weary mile,
To exchange their soul's long winter for the summer of his smile.

Coming, coming? yes, they are! Coming, coming from afar;
All to meet in plains of glory, all to sing his praises sweet.
What a chorus! what a meeting! with the family complete.

—*Bombay Guardian.*

FROM THE EDITOR'S DESK



United States and Canada, show that during that academic year there were enrolled in mission study 12,629 students in 1,049 classes in 373 institutions. This is an increase of more than 50 per cent. over the enrollment of the preceding year. . . . One of our missionaries—bless her!—writes, "I enclose \$2.00, a part of my tenth, to be used for the benefit of the *HELPER* in any way that you may think best." Mrs. E. S. Cole, in sending a contribution to the fund in memory of Mrs. Porter, writes, "As I am isolated from Free Baptist people, I welcome our dear *HELPER* with greatest pleasure and find it constantly improving." . . . The many friends of Mrs. Ella M. Foss, Cradle Roll Secretary of N. H., will be grieved to learn that she was stricken with paralysis of the right side a few months ago, and is at present, unable to resume the active work she so loved. A fellow worker writes, "She was a wonderful woman; ready to help everywhere, in church, C. E., S. S., Juniors, Cradle Roll; very active in the W. M. S., and loved by all." Mrs. Foss, though shut in, is by no means idle. She writes with her left hand, "The Cradle Roll is the most beautiful work," and she hopes to do more for it.

There are several references in this number of our magazine to the religious awakening in India. Already its touch is felt in our own mission stations. Our faithful workers there are praying for special blessing, and they ask that the home friends unite with them in this prayer. The author of "*India Awake!*" writes, "We wish we could rouse the people of God to feel that Christ is at the door through his Spirit; that India, this beloved India, is on the eve of a mighty blessing." It is sure to come. Shall we have a share in it? . . . The General Secretary of the Student Volunteer Movement sends this item:—Reports for 1904-05 received from the institutions of higher learning in the

SIGNS OF THE TIMES

The celebration, last month, of the quarter-century of Christian Endeavor, revealed the significant facts that from the one society of forty members in Portland, Maine, in 1881, there have grown over 67,000 societies, with nearly 4,000,000 members, representing more than 50 nations, 80 languages and 100 denominations. "Brotherhood with all, loyalty to one's own" are watchwords heard all over the world and Dr. Clark writes that the outlook was never so bright as today....In February, also, the President General of the International Sunshine Society, Cynthia Westover Alden, reviewed the work of that youthful but remarkably vigorous and joyous organization. The first branch of eighteen members was organized in 1896 in New York City. The main object was to call together a circle of workers ready to do a kind deed. In March, 1900, the society was incorporated. From that small beginning has grown a working force of more than 3,000 branches, and an enrollment difficult to estimate because of the public schools, missionary societies and Sunday Schools that have united; but more than 350,000 persons are reached through the several branches. One branch of Juniors numbers 5,000. The society has representatives in nearly every foreign country. Our own HELPER BRANCH has grown rapidly in its few years of life and carries sunshine into many homes.....According to the annual report of the American Tract Society, current events indicate the coming acceptance of Christianity in Japan as one of the fruits of the recent war....From an *Exchange*, we take the following: A wonderful revival is taking place at Mukti, Pundita Rambabai's Home for Girls in Poona District. A "praying band" had been organized among the girls for some time, and on June 30, 1905 Ramabai was obliged to stop speaking to them because of the crying and praying aloud. A worker reports: "I knelt to pray and said only two sentences when the whole company burst forth simultaneously in audible prayer which increased in volume and went on three hours without a break;" and, yet, "there is no sense of disorder or confusion." Some experienced intense suffering for sin—"they cared neither for food nor sleep," and when the darkness passed they jumped, shouted and clapped hands for joy. These ignorant girls, so lately out of heathenism, have never learned self-control and many extraordinary things take place. It reminds one of our Lord casting out evil spirits....*The Missionary Review of the World* for February states: "Every week brings news of further evidence of the Spirit's power in India."....From the American Bible Society comes the news that a paper devoted entirely to women and their interests, the first of its kind ever published in the Chinese empire, has been established at Pekin. The publication, which is called the "Pekin Woman's Paper" uses the short-hand characters.

CALL FOR THE SIXTEENTH ANNUAL THANK OFFERING

What I kept I have lost; what I gave away that I have.—*The dying words of Croesus.*

Dear Friends and Fellow-Workers:—

Another year has been with us with its joys and its sorrows; its work and its rest; its success and its failures. And now it has brought us again to the time when we, as a society, have been accustomed to think especially of the many and varied blessings that have come to us during the year, not only as an organization but also as individuals, and to make a special offering to God for His unchanging love and His continual goodness to us. So, in this thirty-third year of its existence, the Woman's Missionary society sends forth this sixteenth call for its annual thank-offering, and we ask that a strenuous effort be made to bring a wider and fuller response than ever before.

Among the myriad blessings of the past year, what are a few of the special causes for thanksgiving at this time?

Our foreign work has gone surely and steadily onward; our workers in India have been faithful in the daily and wearing drudgery which has been theirs to endure; one of the largest bequests in the history of the society—except that of Mr. Christy—came in January; the income of our invested funds is constantly increasing; the necessary change in the place of publication of the MISSIONARY HELPER has not diminished its usefulness; in its time of need, friends sprang to the rescue; and, since the last annual meeting, there has been a gratifying number of new subscribers.

Storer College has never begun a year's work under more favorable auspices; important improvements have been made, and the quality of the work done there will stand the test of the closest scrutiny. Since the life-membership list was printed—three years ago—ninety names have been added, which means greater strength to the society, as well as more money for its work. The loyalty of auxiliary members, expressed in vital interest and personal gifts, is a cause for heartfelt gratitude. Above all, let us try to appreciate the conscientious, consecrated women who bear the brunt of the battle while cheering their co-workers on to victory. "The secret of success consists not in the habit of making numerous resolutions about various faults and sins, but in one great, absorbing, controlling purpose to serve God and do His work."

We would not limit our thanksgiving, however, even at this special service, to the blessings bestowed upon ourselves as individuals or as a society. We are but a part of the whole, and we rejoice and give thanks for every good gift which has come to our beloved denomination, during the past year; for the marked growth in world-wide missions, and for the out-pouring of the Spirit as manifested in the great religious awakening.

The children are welcomed to an offering of their very own, a thank offering that shall help provide for the salary of their missionary,

Miss Barnes; kindergarten work for the wee ones in India, and the domestic science department at Storer College. The special junior mite-boxes may be obtained of Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Maine, and the dollie mite-boxes, for the Cradle Rolls and Advanced Light Bearers, of Mrs. Julia Turner Mitchell, 28 Brook St., Pawtucket, R. I. The Light Bearers support four children in Sinclair Orphanage.

As usual, a program and other helps for the May meeting will appear in the April HELPER. A public meeting in the church is very desirable, under the auspices of the auxiliary or others in the church where there is no auxiliary organization. It should be a deeply spiritual service, wherever held, in church, vestry or the home. Let the friends who cannot attend any gathering observe the hour in May, and send their gift to our general treasurer, Miss L. A. DeMeritte, Ocean Park, Maine. Auxiliary and church offerings should be sent to the Quarterly Meeting and State treasurers; or, where there are none, to Miss DeMeritte, as above.

Let us remember the fact that the thank-offering is a special, free-will gift; not a part of the "tenth," not the payment of a due, or the membership fee. It will be counted as a part of the State apportionment, however; and each twenty dollars of any thankoffering entitles the donor or donors to make some one a life member of the W. M. S. Offerings less than twenty dollars can be applied toward a life membership, the required amount to be completed later.

Invitations, envelopes and a special thankoffering letter from the F. B. W. M. S. to each individual, are free and may be obtained upon application to Miss Edyth R. Porter, 45 Andover St., Peabody, Mass.

Let prayer be a very special feature of this service, for,

"Prayer is a flowering tree,
Fed from an unseen root,
It cannot fail where'er it be
To bring forth ripened fruit."

Faithfully yours,

CLARA A. RICKER,
NELLIE WADE WHITCOMB.
LINDA V. JORDAN.

BOOKLESS AFRICA AND THE BOOK*

The Bible is the seed corn of the kingdom.—*Bishop Parker.*

Pagan Africa has long been remarkable as a world that has no writing, no letters, and not a single book. Missionaries and the Bible societies have changed all this. Great areas in pagan Africa have at least one book, and that is the Bible or some portion of it.

*This article and the accompanying cuts appear in the HELPER through the courtesy of the Secretary of the American Bible Society, to whom thanks are returned.

The process by which this change has been brought about would be most interesting to describe in detail. Beginning with the slow, painful study by missionaries of languages picked up word by word from the mouths of the people, many African languages have been written down, vocabularies have been compiled, grammars have been built up, and then finally some part of the Bible has been translated, and primers prepared by which to teach the people to read it. Here we may only give



AN OUTDOOR SERVICE IN AFRICA

an outline of the share which has fallen to the American Bible Society of the work of transforming the land of no book into the land of The Book.

Since the American Bible Society has a mandate from many denominations to provide Scriptures for the use of their missionaries, generally speaking, whenever American missionaries in Africa begin to translate the Bible, the work of the American Bible Society begins; for it often aids with money grants the expensive work of translation.

Zulu Version—Among the American Bible Society's African versions of the Bible, the Zulu version is especially important for the wide extent of its circulation. In 1848 the Bible Society received the first request for a grant in aid of the translation work undertaken by mission-

aries of the American Board in Natal, South Africa. From that time during thirty years grants were made by the Bible Society nearly every year, as successive portions were finished and printed. Sometimes the printing was done in Natal at the mission press, but as the demand became greater, large editions were printed at the Bible House in New York. The importance of this version is that the Zulu tongue is a sort of common language for many tribes in South Africa. As rapidly as people can be taught to read the demand grows. The Wesleyan and Scottish missionaries in Kaffraria to some extent use the Zulu Bible; German and French missionaries in Transvaal take some copies, and even as far north as British Africa, the "Wild Angoni" tribes west of Lake Nyasa, of whose taming Dr. Elmslie has written so interestingly, use the Zulu version of the Bible. Furthermore, a Zulu anywhere who learns to read, immediately buys a Bible or at least a New Testament. There is no other large book in his language. In the last three years 60,639 copies of the Zulu Scriptures have gone to South Africa from the Bible House in New York.

Bulu Version—This seems destined to be another of the American Bible Society's important versions. The Bulu language is used by a great many tribes in the Kamerun Colony in West Africa, and parts of the New Testament have been translated by Presbyterian missionaries. The work of translation is still going on. Copies of the Gospels have been printed at the Bible House in New York. The Bulu language is understood also by the Fang tribes, who are found in great numbers far to the south of Kamerun. Here, too, as fast as the people learn to read the demand will increase.

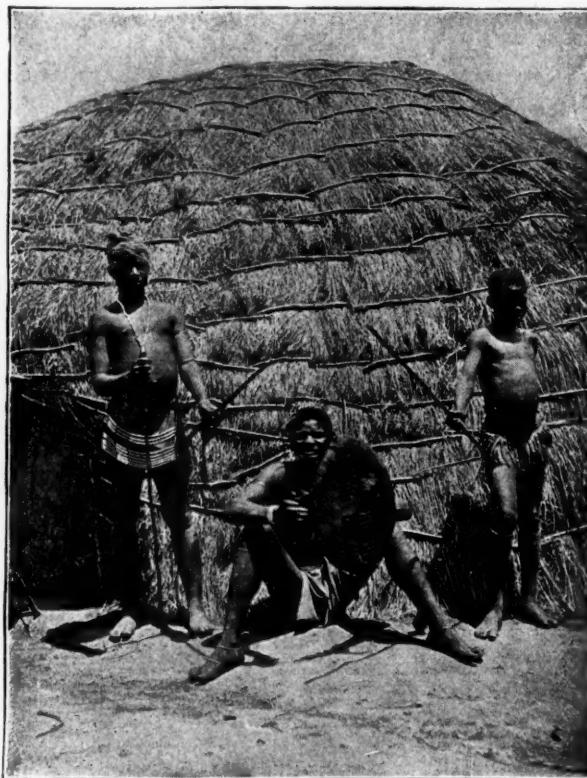
Sheetswa Version—This is another version of the Bible which is destined to become important as soon as the people learn to read. The Sheetswa is a dialect akin to the Zulu, which is spoken in a considerable part of the interior of Portuguese East Africa. The translation was made by missionaries of the Methodist Episcopal Mission at Inhambane. The language was never written until 1885. The American Bible Society printed the Gospels and Acts in 1891 and ten years later published the whole New Testament.

Tonga Version—Tonga is a language allied to the Sheetswa and spoken in the southern part of Portuguese East Africa and the northern part of Transvaal. The New Testament was first printed in 1889 at the Methodist Mission press in Inhambane, excepting Revelation, which was printed in New York. The New Testament is the only book existing in this language.

Mpongwe Version—The Gospel of John was printed in this language in 1852. The translation of the whole Bible was finished twenty-five years later, following the increase in number of people who could read. Small editions of the Mpongwe Scriptures have been printed from time to time at the Bible House in New York. This version is used by the

Presbyterian Mission on the Gaboon River, and the Paris Mission on the Ogowe River, in the French Congo colony. The Mpongwe Bible is a text-book in the schools and is well thumbed by people of all ages in this small but influential tribe.

Benga Version—The Benga language is used by the coast tribes of the Spanish colony of Rio Muni, between Kamerun and the French Con-



AN EXPECTANT ZULU

go colony. The whole Bible has been translated by Presbyterian missionaries and printed at the Bible House in New York. It is used in all the schools of the Presbyterian Benito and Corisco Mission. About 11,000 copies have been issued.

Grebo Version—The Grebo tribe inhabits the country inland from Cape Palmas, Liberia. Parts of the New Testament were translated into Grebo by a missionary of the Protestant Episcopal church, and were printed at the Bible House in New York early in the history of missions in Liberia.

Other Work of the Society in Africa—The American Bible Society has supplied the various missions in Liberia with the Holy Scriptures in

English, and curiously enough a small number of Scriptures are also called for in Arabic for the Mohammedans who come each year to Liberia.

Sierra Leone—The missionaries of the United Brethren in Christ in the Sherbro and Mendi districts of Sierra Leone have been occasionally supplied by the society with the Scriptures in English. They have also taken a few copies of the Arabic version for use among Mohammedans. "Plenty good words in this book," was the verdict of one of these African Mohammedans after reading awhile.

Algeria—Another African field in which the society has done some work is Algeria. It aided various French evangelical enterprises there a number of years ago with grants of money and of Scriptures in Spanish.

Egypt—When the society in 1849 made a grant of \$500 to help Dr. Eli Smith, of Beirut, in his Bible translation work, it began a line of expenditure which has amounted to a large sum. The result has been that the American Bible Society has been the means of giving to the world the Arabic version—the most important of modern versions of the Scriptures. One of the specific objects selected to characterize the fiftieth year of the society was the electrotyping of the Arabic Bible. In all North Africa this version finds readers, but Egypt is especially the African territory where it is circulated. In 1867 the Coptic Patriarch made a bonfire of Bibles. This led many to buy the book in order to see why it was deemed so bad. In 1891 the circulation of the Arabic Bible in Egypt was 10,936 copies. In 1904 the circulation in Egypt and the Soudan was 30,431 copies.

People newly learning to read, who have the Bible for their one reading book, are in a fair way to have many new ideas of righteousness and truth fixed for all time in their minds. To have been permitted in the providence of God to render this service to millions of the people of Africa is the satisfaction granted to the supporters of the American Bible Society.—*Bible House, Astor Place, New York.*

PLEDGES FOR SUBSCRIBERS AND SHARES

Three months have passed since the appeal for new subscribers and special pledges for the support of our magazine was made. A review of the result is full of encouragement. Unusual effort has been made by Agents and others to secure new subscribers, with considerable success, and more than fifty names are enrolled on the special pledge lists. Also a number of gifts have been received, in amounts from one to five dollars, each accompanied by expressions of love and loyalty to our magazine.

To each and all of these true friends THE MISSIONARY HELPER sends its appreciation and thanks; and yet there is room, yes and *need* for help from other friends. Auxiliaries, why have not more responses been received from you? Not a large amount is asked from any one, but one pledge from the many is what is needed.

THE HELPER belongs to you; you could not dispense with it, then why not give it the needed financial support? Kindly consider the situation at your next meeting and decide to do your part. The list of pledges as far as reported is:

FIVE NEW SUBSCRIBERS FOR THREE YEARS.

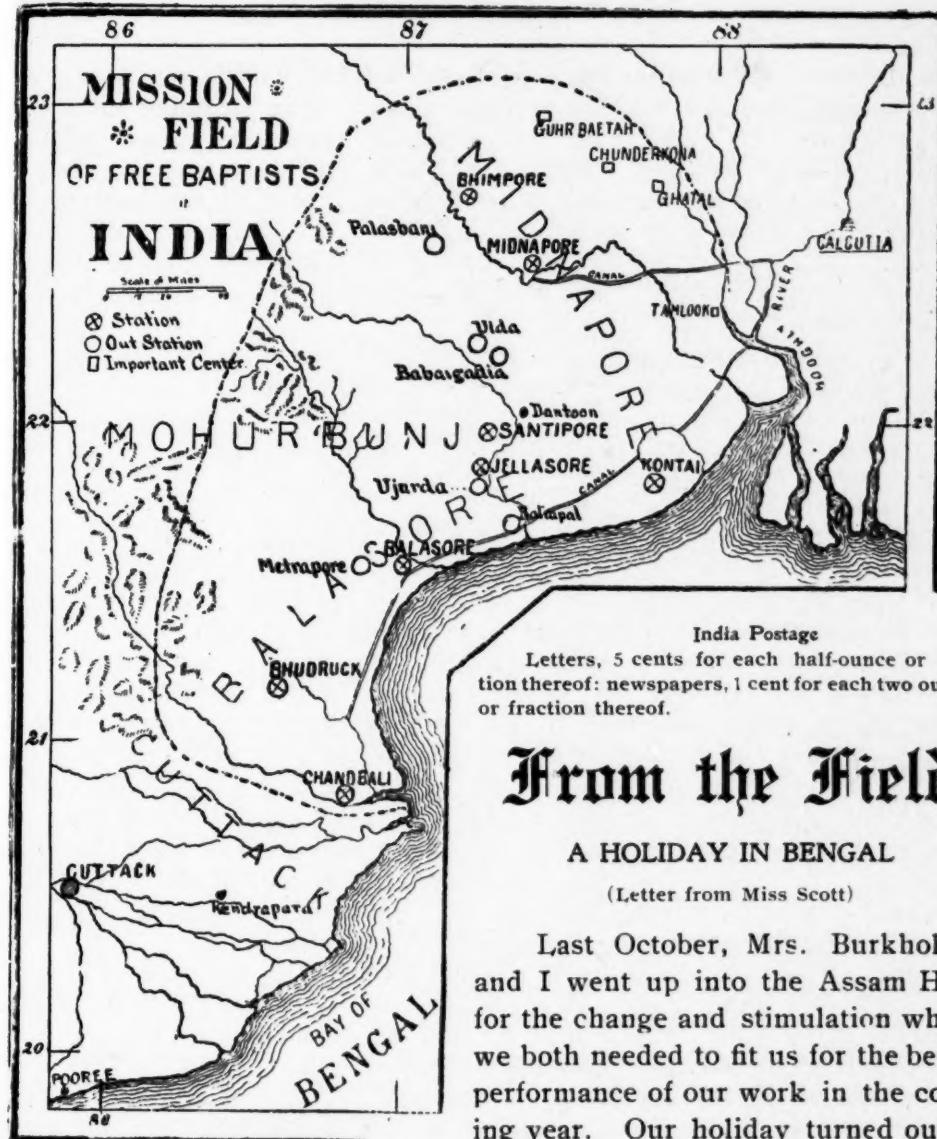
Mrs. S. C. G. Avery.	Mrs. W. J. Malvern.
Mrs. R. M. F. Buzzell.	Mrs. J. C. Marshall.
Mrs. S. L. Brown.	Mrs. C. W. Milliken.
Miss S. A. Bragdon.	Mrs. M. G. Osgood.
Aux. Central City, Iowa.	Mrs. Mary R. Phillips.
Mrs. A. M. Cousins.	Mrs. A. E. Purrington.
Mrs. C. A. Clark.	Mrs. L. A. Sanborn.
Mrs. Ethel DeMeritte.	Mrs. Jennie Smith.
Mrs. A. F. Dearborn.	Aux. South Danville, N. H.
Miss Laura A. DeMeritte.	Mrs. M. W. Thomas.
Mrs. M. W. Demeritt.	Mrs. F. T. Thurlough, ten subs.
Mrs. E. J. Hamlin.	Aux. Waterville, Me.
Mrs. J. B. Jordan.	Mrs. G. C. Waterman.
Mrs. B. D. Lothrop.	Mrs. L. S. Washburn.
Mrs. F. P. Meader.	Aux. Whitefield, N. H.
Mrs. A. L. Whitney.	

PLEDGES FOR SHARES AT THREE DOLLARS EACH

Mrs. E. G. Andrews.	Mrs. Jennie V. Hannaford.
Mrs. E. H. Andrews, two.	Miss Rose Hannaford.
Mrs. M. A. Bremm.	Hills Home & Foreign Mis. Soc., Dover, N. H.
Miss L. A. DeMeritte, two.	Mrs. Alice Penny Kinsman.
Rev. Willis Davis.	Mrs. H. J. Piper.
Mrs. O. W. Fullum.	Mr. B. C. Jordan.
Mrs. J. C. Greenleaf.	Aux. Manchester, N. H.
Mrs. K. Hartley.	Mrs. Emily J. Page.
Q. M. Hillsdale, Mich., three.	Aux. Pawtucket, R. I.
Mrs. J. B. Hines.	Aux. Pittsfield, N. H.
Aux. Haverhill, Mass.	Mrs. N. W. Whitcomb.

We shall be glad to add to this list, and publish later all pledges received. Address, Ella H. Andrews, 122 Vinton St., Providence, R. I.

"The dutiful are seldom the doubting."



India Postage

Letters, 5 cents for each half-ounce or fraction thereof; newspapers, 1 cent for each two ounces or fraction thereof.

From the Field

A HOLIDAY IN BENGAL

(Letter from Miss Scott)

Last October, Mrs. Burkholder and I went up into the Assam Hills for the change and stimulation which we both needed to fit us for the better performance of our work in the coming year. Our holiday turned out to be quite a success, even if it was full

of strange experiences. Just as we were ready to start, a telegram informed us that the usual route by *tonga* (horse carriage) was stopped on account of many of the ponies dying, so we were obliged to go by the other route or give up our plans altogether. We chose the former and started out to find our way, step by step, as no one knew anything about the journey.

First of all, we went to Calcutta by train, then took another railway journey which lasted one night. After that we were obliged to take

three different steamers, as each one only went so far on our way. At one stopping place we lost the connection and were stranded on a flat boat anchored in mid-stream, any distance from everywhere (!) as nothing could be seen but water, on any side; not only was the river a broad one, but the surrounding country being a part of the swamps of Bengal, was covered with water, at the time. We had very little food and there was nothing to buy; but through the kindness of the native clerk, who was in charge of the boat, a good meal of rice and curry was prepared for us.

At last we reached the end of the steamer journeys, but had still to go a considerable distance by water in a country boat, as the river was so shallow and the channel so narrow. When about half way along, they told us that the boat could go no farther. Again we had to change into a very narrow boat which was partly pulled and partly lifted over the stony bed of the river by the boatmen.

We were both glad to step out on dry land again, even if the rest of the journey had to be accomplished in quite as strange ways. Forty-eight miles up the hills had yet to be traveled, and the mode of conveyance looked altogether inadequate. A sort of cane chair was brought out, and with the aid of a grass strap, the only support, we had to trust ourselves to the strength and sure-footedness of the bearers, as we sat in the chairs swung over their backs, with the grass strap resting across the top of their heads. Again and again, for the sake of a shorter way, they carried us right up the face of the hills, swinging us, at sharp turns, right over precipices. At first we felt decidedly uncomfortable, but in time we realized that the only way of safety was to lean hard, be still, and trust. We stopped at rest houses two nights and at the end of the third day reached Skillong, the summer capital of Assam, having been eight days on the journey from Balasore.

Skillong, though not so high or so cold as some of the other hill stations, is a very lovely place. The hills are mostly covered with fir trees; there are many water falls, and all around are beautiful views.

Our chief reason for choosing the Khasi Hills for our holiday was on account of the revival going on amongst the mission stations there. It is an entirely Welsh mission, and, in answer to much prayer, the wave of blessing passing over the churches in Wales seems to have swept across to their mission field. In almost every hamlet all through those hills, the influence of the revival has been felt, the Christians generally greatly stirred, many backsliders restored, and over two thousand gathered in from the surrounding heathen. We attended many meetings and met the people in their homes, and we feel sure that it is the work of the Lord and will stand the test of time. We have been praying for a like blessing on ourselves and all the native churches here. Please ask all friends to unite with us until the Lord is pleased to give us a rich blessing.

Yours very sincerely,

J. J. SCOTT.

Balasore, India.

GROWTH AND BLESSING AT BALASORE

(Extracts from private letters from Mrs. Burkholder.)

Dec. 27, '05.—Christmas passed off very pleasantly. The boys (of the Orphanage) had a good dinner, and before they had it, I told them we should *try* to have everything nice, and I didn't want to hear a single word of complaint and I didn't. They are really and truly growing, I think, without a doubt. They are a little ahead of where they were a year ago and I thank the Lord for this. He has helped me wonderfully.

Rajani Jena has left us to prepare for the Police Dept. (This is a source of grief to all the missionaries, but he was not content with what the mission could pay him.) Rajani Fullonton takes his place in the Orphanage. I think I am going to like him much.

The work on all hands is growing. More orders in carpentering and rattanning than we can fill. We are going to try to get the village boys into work. The other departments also are growing. Mr. Hamlen is to take these two from the New Year. This will give me more time—and money, too—for other work, for we have to carry on all this industrial work out of our own pockets. A good investment as far as the boys are concerned, at any rate.

Last Sunday I went to a second place where they have been *begging* for a Sunday service. Think of that! The teacher, Badini, goes to them twice a week but they want a *Sunday* service. I believe the woman is a true Christian. Her mother (both widows) said, "I know my daughter has a new heart for she used to quarrel with me and scold, but now she does not." Think of a little heathen girl about eight or nine years old saying when asked why Christ came to this world, "To give us new hearts." What better answer could one ask? I now plan to go to the bazar both morning and afternoon on Sunday.

Jan. 3.—The Lord has answered our prayers so wonderfully with regard to Khargpur. After waiting all these years for a footing, we have now given to us land for a church and parsonage in a good location. The head man, who so opposed us, was sent off somewhere else, and his successor is a good man, and friendly. When the railway authorities heard that we had a gift of rupees 3,000, for a parsonage, and Rs. 15,000, for a church, they said: "We want those buildings on *our* grounds, not out among the civilians." We are all so very thankful. A Christmas gift from our Father! Without the Oxreider's knowledge one of the head railway men came down to see if there were really a demand for a church. He went to the church service and Sunday school and concluded there was. Mr. Oxreider has done splendid work among the railway people and they all like him.

Jan. 9.—"We are having some very interesting meetings. Began on New Year's morning and held them twice a day for a week; this week we are having them only in the evening. The Spirit of the Lord is surely at work. Sins of years have been confessed. The meetings have been

quiet and deep. Saturday evening a Hindu woman and her mother who have been under instruction for a long time, came to the meeting. The daughter spoke and prayed. I fully believe she is a Christian at heart. Sagri's husband, Maliya, confessed having been a thief and dacoit (highwayman) and having been in jail. Years ago he borrowed ten rupees of Mr. Hamlen who had forgotten all about it. He came to Mr. Hamlen and said he would pay it back as fast as he could. Kusa is coming back after 12 years of wandering. We want the work to go on, and deepen until it reaches all the wanderers. Keep on praying.....As to the name for the well, I think the Oriya word for blessing, "Ashirbad" will be very nice. It will be perfectly understood. It surely has been and will be a rich blessing."

NOTES FROM AFAR

Mrs. Mary R. Phillips writes, "Bebe [Mrs. Howells, Cuttack, India.] and her babies sail from Liverpool for Portland, Me., Feb. 1." We are glad because of the happy reunion this item indicates is taking place in West Bowdoin....Congratulations to Mr. and Mrs. Louther on the advent of a new daughter who arrived at Balasore, Dec. 23....We have received the card of Sidney Ward Phelps, born Dec. 29, in Kyoto, Japan. *Bon voyage* to these dear little people on life's journey!

Dr. Ward has probably already left Japan for India, expecting to return to America by way of China early in May....Dr. Mary Bacheler writes from Midnapore, India, "Umase and Ononta, the preacher and colporter supported by Ml. C. A. Milliken, are at work every day, one in the Dispensary and the other going about among the near villages. Ononta goes to the markets, on market days, where he can reach many who come from a distance. He distributes between three and four hundred tracts a month. I have sent an order to the Bible and Tract society for several thousand more. I charge both Umase and Ononta to note what are favorites with the people, so we may know what to order from time to time....Miss Dawson writes: "I have been out in the country with the Bible women for about ten days and have been more struck than ever before with the great contrast between the Hindu women, with their narrow, dwarfed lives, and our happy, merry girls. I only wish that all the supporters could see them. They would feel amply repaid."....Dr. Bacheler wrote again, Jan. 10: "I have had 2,794 patients since the first of July. Some of the rather bad cases are getting on well and that always makes me thankful. We have heard so much of the wonderful blessings coming to other places—like the great revival in Assam—that we are hoping that we, too, may have a like quickening, and so we have been meeting twice daily and waiting on the Lord. One evening our meeting was three hours long, from seven till ten, and the interest kept up till the end.

TREASURER'S NOTES

What lovely days! This morning, the first day of February, the Editor and I went to Saco on the train, returning by electric to Temple avenue, down which we sauntered, in a leisurely fashion, examining certain little mounds in the sand which looked like ant hills without an opening, and gathering "pussy willows." When we reached home the thermometer registered 50 degrees in the shade.

Our treasury is cheered just now, by the gift of about \$2,700 from the estates of Mr. and Mrs. J. L. Sinclair, of which your treasurer has just completed the settlement. After Mr. Sinclair died—almost eighteen years before her death—Mrs. Sinclair saved from her yearly income \$1,000 which she paid to Storer college, \$1,000, which she gave to the Widows' Home in India, besides giving constantly to different objects, and then left about \$1,799, which, with \$701 of Mr. Sinclair's estate, goes into our "Sinking Fund." Mrs. Sinclair's income never exceeded \$800 a year. She was really happy in saving and doing for others, as was her husband. The story of their lives has been beautifully told in a little booklet called "The Sinclair Memorial," which I will send to any one who will send me ten cents. The proceeds go into the treasury of the society.

The remittance from New Hampshire for December did not reach me in season for that month, but will appear with the January receipts. The State treasurer is quite encouraged by recent returns from the auxiliaries. I note, with thankfulness, the contributions from individuals, varying from \$2 to \$25. Some of them are special thank-offerings. One says: "The dear Father above has wonderfully blessed me the past week, temporally as well as spiritually, and I feel as though I want to make a thank-offering to Him." Another, an invalid, says: "I have much to praise and thank the dear Lord for." Another good friend of the Woman's Missionary society, a gentleman in Canada, says: "I think the HELPER is improving each month." Friends, we hardly realize how dependent we are on these personal contributions and how often they come at a time with such pleasant expressions of interest, that particularly cheers your treasurer in her work.

I have just received a letter from Mr. Dyer of San Francisco, who sends the yearly remittance for Jhumpie for "the Betsey French Dyer Memorial." He says: "Never a day passes but I remember Jhumpie, and I hope she may make a noble Christian woman." You who are supporting children, teachers or Bible women, and throwing around them the atmosphere of earnest prayer, are doing far more, I suspect, than merely looking after their earthly comfort." Mr. Dyer further says:

"The Free Baptist Woman's Missionary Society is doing a blessed work, and I hope the coming year may be the best year since its organization."

In January I attended the Rockingham Association, which held a winter session in Portsmouth, N. H. A business meeting of the auxiliary was held, followed by a public meeting. The "Open Letter" of the officers was acted upon, and the MISSIONARY HELPER received special attention. The cheering news from Mrs. Andrews that the list of subscribers is increasing ought to stimulate agents in their work of collecting dues, and getting new subscribers. More pledges, either of five subscribers, or \$3 a year, are needed.

We are drawing near to the time of our annual thank-offering, for May will soon be here. I hope the thank-offering boxes will be frequently used. If any are not supplied with them they can be obtained by writing Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Maine, for them. Let us *think* on our mercies, so that our offerings may mean real heart thanksgiving for all God's goodness. A friend told me, last year, that she had decided to have a thank-offering box and use it, for she felt that her old way of doing, which was, at the last moment, without any thought, to crowd some money into an envelope, and hurry off to the thank-offering service, was not the right way to do it. While we think on our mercies and make offerings, let us take the thank-offering with us into the Quiet Hour, asking God to give us a rich blessing, spiritually and financially, in the month of May.

LAURA A. DEMERITTE.

Ocean Park, Me.

(All money orders should be made payable at Dover, N. H.)

"TAKE MY HAND"

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stairs timidly.
"O, mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hand we lay,
Dear Lord, in thine the night is day,
And there is darkness nevermore.

—Selected.

The American Bible Society has decided to publish an edition of the Gospel and Acts in Chamorro, the language spoken by the people of the island of Guam. The translation will be made by the Rev. M. Price, a missionary of the American Board, and the edition will be printed in Japan. The island of Guam is an important naval station of the United States in the Pacific, and this is the first attempt to give these people the sacred Scriptures.

Helps for Monthly Meetings

"With knowledge to supply the fuel, the Word and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled, and souls will be set ablaze with holy zeal."



TOPICS FOR 1905-1906

- October—Roll-call and Membership.
November—Outline Study of Africa:
December— 1. The Dark Continent.
January— 2. The Nile Country.
February— 3. West Africa.
March—Free Baptist Home Missions.
April— 4. East Africa.
May—Thank-Offering.
June— 5. Congo State and Central Africa.
July— 6. South Africa.
August—Missionary Field Day.
September—Free Baptist Foreign Missions.
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APRIL — East Africa

(*Christus Liberator, Chapter IV.*)

Suggestive Program

"Nowhere in the world has the preaching of the gospel produced such rapid and marvelous results as in parts of East Africa."

SINGING—Missionary Hymn.

BIBLE READING—"How We Can Help the Missionaries."—II Thess. 3:1-2; Mal. 3:8-12.

Pray for them—I Thess. 5:25.

Support Them—Luke 10:7.

Write to Them—Psa. 45:1.

Praise Them—Rom. 13:7.

Minister to Them—Heb. 6:10.

Read About Them—Col. 4:16. Selected.

PRAYER—(Our study this month has been aptly named a "Triumph Lesson." It is full of information to arouse enthusiasm, and should be inspirational from beginning to end. Use pictures 13a, 20a and 20 b.)

MAP LESSON—East Africa: Where is it? What it is? When was it discovered? (See *Northfield Report*, page 20.) Notice the three great rivers which take their rise here. Locate Zanzibar (*Northfield Report*, page 22); Frere Town (*Christus Liberator*, page 169.).

TRIUMPHS IN UGANDA—Paper or talk. See the text-book, *Northfield Report*, and, if the Reference Library is available, *The Price of Africa* and *Dawn in the Dark Continent*.)

THE STORY OF ALEXANDER MACKAY—(After reading the pages in the text-book, descriptive of this "Best Missionary since Livingston," as

Stanley said, refer, if possible, to the book, "MacKay of Uganda," using the illustrations to make plain the very curious customs and conditions in that part of the world.)

GEORGE L. PILKINGTON AND HIS WORK.

THE WONDERFUL STORY OF MADAGASCAR—"Fragments of this remarkable story of Madagascar read like the highest romance of Christian chivalry." See the Miracles of Missions.

SINGING—"Faith is the Victory."

CLOSING PRAYER for the work and workers in Africa.

A RECENT REVIVAL—"A remarkable wave of revival has broken out in the Betsileo country in Madagascar, which was first evangelized by Welsh missionaries eighty years ago, and has many Welshmen still at work there. These missionaries, hearing of the Welsh movement, told the native Christians about it, and formed "a solemn league and covenant" among them to prepare for a similar revival. Quarrels were made up, injuries forgiven, and as far as possible, every hindrance set aside. A few weeks were spent thus, and then the answer came in a profound sense of God's presence and power at a prayer meeting. This led to the decision of eighty-three natives on the following Sunday, and at the May meeting that soon ensued, a typical wave of blessing swept over the gathering, which is still spreading and deepening as it flows. Those who are in the work ask for the prayers of those at home."—*The Christian.*

WHAT THE SLAVE TRADE MEANS IN AFRICA

Let me quote from one or two authors, to open your eyes to what is going on in Africa. Cardinal Lavigerie is quoted as saying of the slaves captured: "They march all day; at night when they stop to rest, a few handfuls of raw sorgho are distributed among the captives. This is all their food. Next morning they must start again. But after a day or two the fatigue, the suffering and privations, have weakened a great many. The women and the aged are the first to halt. Then, in order to strike terror into this miserable mass of human beings, their conductors, armed with a wooden bar to economize powder, approach those who seem to be the most exhausted, and deal them a terrible blow on the nape of the neck. The unfortunate victims utter a cry, and fall to the ground in the convulsions of death. The terrified group resumes its march. Terror has imbued even the weakest with new strength. Each time some one breaks down the same horrible scene is repeated. . . . The traffickers in human flesh have acquired, by experience, a knowledge of how much their victims can endure. A glance shows them who will soon sink from weariness; then, to economize the scanty food which they distribute, they pass behind the wretched beings and fell them with a single blow. Their corpses remain where they fall, when they are not suspended on the branches of the neighboring trees."—*Exchange.*

THE MISSIONARY HELPER BRANCH
OF THE
International Sunshine Society



"BEN"

We are pleased to have a picture of "Ben" appear on our Sunshine page. His mistress, Mrs. B. A. Parker of North Berwick, Me., says that everybody loves him for his good nature and faithfulness. He is a beautiful creature, two and a half years old and weighs 175 lbs. He comes before us to make a sunshine plea for everyone to be kind to and thoughtful of dumb animals.

MEMBERS ENROLLED

Mrs. Mary Kemp of Vermont; dues, a large amount of reading matter sent to our Orphan Asylum. Mrs. G. W. Tasker of Maine, literature. Miss Minnie Stevens of Michigan, dues 50 cts. Mrs. Dora Champney of Minnesota, reading matter. A Maine member, who is much interested in our Branch, sent in the names of six friends, Mrs. Lucy E. Hodgdon, Mrs. Angie P. Stearns, Mrs. Ida M. Johnson, Mrs. Lizzie Bradbury, Mrs. Grace M. Wellington and Mrs. Weymouth Johnson.

Report of Sunshine acts. Mrs. H. L. Emerson sent in 45 cts. in stamps 25 cts. from Mrs. A. D. Sun, 10 cts. from Mrs. G. G. McGregor, and 10 cts. from herself. Miss Lillie M. Elkins, a package of cards, etc. Mrs. John L. Merryman, a number of book-marks and blotters. Mrs. David Love, 25 cts., a gift for a shut-in and stamps for mailing the same. Mrs. Eleanor E. Stevens, 50 cts. "to be used where needed." Mrs. H. J. French is passing on good reading. Mrs. Mary B. Wingate reports good cheer deeds (and they are many) only because she enjoys reading what others are doing. Mrs. G. M. John, a greeting sent to an invalid. Mrs. Ora G. Wells, cards, booklets and mat.

The following amounts were given for the invalid's bed:—Mrs. Jennie E. Boncher, 25 cts. This is her second gift, and the good news that she is making a quilt for the Blind Babies' Home. Miss Augusta Garland, \$1.00; Mrs. Harry Wood, 25 cts, package of Sabbath reading and cards. A Portland member, 25 cts., C. P. S. 25 cts., Florence and Beatrice Baker, 10 cts each; Mrs. James Morgan of Pascoag, R. I., interested her friends and neighbors in this object by asking them for 5 cts. each and in this way she raised \$2.70. Our members have been so kind that we will soon be able to send this ray of sunshine to our invalid sister.

Practical Christian Living

"We should not be satisfied with a religion in the *mind* of man, but should have something that we continually give vital expression to in our daily life."



OUR QUIET HOUR

(10 A. M.)

GOD'S PEACE

Dear Lord and Father of mankind,
 Forgive our feverish ways.
Reclothe us all in our right mind;
In purer lives Thy service find,
 In deeper reverence, praise.

Drop thy still dews of quietness
 Till all our strivings cease;
Take from our souls the strain and stress
And let our ordered lives confess
 The beauty of Thy peace.

—Whittier.

GOD'S RESTING PLACES

Life is not all toil. God gives us many quiet resting-places in our pilgrim way. Night is one of these, when, after the day's toil, struggle and exhaustion, we are led aside, and the curtains are drawn to shut out the noise, and He giveth His beloved sleep, in sleep giving the wonderful blessings of renewal. The Sabbath is another of these quiet resting-places. God would have us drop our worldly tasks, and have a day for the freshing of both body and soul....Friendship's trysts are also quiet resting-places, where heart may commune with heart, where Jesus comes, too, unseen, and gives His blessing. All ordinances of Christian worship—seasons of prayer and devotion, hours of communion with God—are quiet resting-places. Far more than we are apt to realize do we need these silent times in our busy life, needing them all the more the busier the life may be.—J. R. Miller.

A MORNING PRAYER

O thou most holy and ever-loving God, we thank Thee once more for the quiet rest of the night that has gone by; for the new promise that has come with this fresh morning, for the hope of this day. While we have slept, the world in which we live has swept on in its awful space, great fires have burned under us, great waters have been all about us, and great storms above us; but Thou hast held them back by Thy strong hand, and we have rested under the shadow of Thy love. The bird sat on the spray out in the darkness, the flower nestled in the grass, we lay down in our home, and all slept in the arms of God. The bird will trust Thee this day to give its morsel of meat, and the flower will trust Thee for its fresh raiment. So may we trust Thee this day for all the need of the body, the soul and the spirit. Give us this day our daily bread. Amen.
—Robert Collyer.

CHILD BIBLE STUDY

BY M. A. W. BACHELDER

A few years ago an article, written by a college President, appeared in the *Independent*, entitled, "The Bible; Ignorance Respecting It." The author had a class in Bible study once a week. Finding evidence that the Bible is not taught in the homes as it should be, he determined to prove this by an experiment. There were at the first recitation thirty-four young men, the sons of preachers, lawyers, teachers, merchants and farmers. All but one had affiliation with some church. Nine were Congregationalists, nine were Presbyterians, five Methodists, three Baptists, two of the Reformed Church, two Jews and one each belonged to the Free Baptist, the Unitarian and the Roman Catholic church. Surely, one has a right to expect as great intelligence concerning the Bible here as can be found anywhere among young people.

What was the result? The teacher wrote, on the blackboard, twenty-two extracts from Tennyson's poems, in each of which was an allusion to some Scripture scene or truth. They are nearly all the most common allusions in the Bible, such as "the thorns that girt thy brow," "manna in the wilderness," "Lot's wife." In the answers to these, nine failed to understand "the thorns that girt thy brow," thirty-two had never heard of the shadow turning back on the dial for Hezekiah's lengthening life, nineteen did not understand "Esau's rough hands," nineteen had not heard of Ruth and Boaz, twenty-eight "were laid low by Jonah's gourd," and only sixteen understood "the deathless angel seated at the vacant tomb." Such astonishing ignorance is a sad commentary on the Bible training of children in the home. Many colleges are putting one hour a week Bible study in their courses; the Young Men's and Young Woman's Christian Associations are instituting classes in this study; the Sunday school has the children one hour a week. These can only be helps; the solution of the problem, the hope of making the next generation Bible students and Bible followers is in the home with the parents.

There are three reasons why the Bible should be taught to children. One is because of its value as literature. The examples given show that even the poems of Tennyson cannot be read intelligently without knowing the Bible, and the same will hold with much of the best modern literature. And, surely, no one will claim to be a student of literature who is not familiar with the great masterpieces of imagery, ideal beauty, and wonderful appreciation of nature in the Psalms; the sublimity of Isaiah, the beautiful story of love and devotion in the idyl of Ruth, the lesson of consistency in Jonah's gourd, and the conciseness of language, directness of statement, clearness of expression, beauty of diction of Christ's own words. The child who is taught to repeat Bible verses and learns early to read the Bible has a fine foundation for refined expression, concise thinking and good taste in all literature. Another reason for teaching the child the Bible is its great moral significance. But the all important reason for child Bible study, the one that

makes neglect of it almost criminal, is that it is the *Book* given by God as the rule of conduct, the guide and inspiration of spiritual life. What right have we to call ourselves Christians unless we have so studied Christ's life and teachings that we understand what He desires of us? What right have we to say that we love God, if we do not know His word and understand His commandments? I once heard a professed Christian say that the Bible does not teach Foreign Missions, and yet Christ said, "Go ye into all the world and preach the gospel to every creature;" and again, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." The Bible is a missionary book all through.

It is very important that Bible teaching commence while the child is young. A child's mind is receptive, and things learned early in life cling to the memory tenaciously. Children love stories. The story of Adam and Eve, Joseph, Ruth; the story of Christ, the description of the New Jerusalem, and many others, are as interesting and thrilling as any stories in the world. The child who is told Bible stories in the home will have a familiarity with its history and characters which will be worth much to him. But the greatest, most far reaching good is to fill his receptive mind with Bible verses that relate to conduct and spiritual growth. Whatever is in the mind will be constantly brought to the surface by the power of suggestion. Martha Baker Dunn, in a magazine article, tells a story that illustrates this. She asked a teacher, who had the excellent habit of teaching the children to commit gems of poetry, what poem they liked the best. She replied Browning's "Apparitions," beginning,

"Such a starved bank of moss,
Till, that May morn
Blue ran the flash across,
Violets were born."

Much of the poem is of a subtle nature, but, somehow, it appealed to the hearts of the children. One day after this, Mrs. Dunn was riding through the poorer parts of the town. Just in the beginnings of the country, along the roadside, blue violets were blossoming in great profusion and a crowd of children were picking them. All at once a wee little girl began to recite,

"Such a starved bank of moss,
Till, that May morn
Blue ran the flash across,
Violets were born."

In a moment the other voices took it up, in a beautiful chorus, and repeated the whole poem. The teacher put it into their minds, the violets suggested it, and all their lives will be better and purer for it. The

same is true of Bible verses. The thoughtful parent can select and by degrees have a child commit such verses as will suggest a true foundation for the right conduct of life, a help in hours of temptation and an inspiration to spiritual development.

(To be continued.)

JUST BE GLAD

Be glad. When you have said all there is to say about life's sorrow, disappointment, and pain; about the selfishness and wrong that sweep over the earth like dark shadows; about the shortness of its days and the certainty of its nights, it still remains blessedly true that the universe is thrilling with the song of gladness.

Be glad for the beauty of the spring time, the blue of the skies, the music of the birds, and the glory of the sunsets. Listen to the laughter of the little children, answer to the hand-clasp of friendship, grow warm in the lovelight of countless happy homes, and be sure that somewhere over and above all is a great Love that makes all these things possible.

Note the noble lives around you—commonplace, it may be, but unselfish, brave and true. Note the deeds of quiet self-sacrifice, the swift rush of human kindness to every place of need, the uprising of stately walls to shelter the weak and helpless, and believe, if you can, that the Kingdom of Christ is not coming in the hearts of the children of men.

Oh, put away gloom and grief and complaining! Do His work, trust His promise, and be glad.—*Parish Visitor*.

Two missionaries stood near one of the great temples of India. A woman approached, carrying a little child in her arms. She took no notice of the strangers, but when she reached the foot of the temple steps, threw herself upon the ground, holding the baby up in her arms. The baby was ill-shapen, and had none of the beauty and loveliness which characterize infant life. Then she prayed this prayer: "Oh, grant that my child may grow fair as other children. Grant that it may grow comely. Grant that it may grow strong. Hear the cry of a mother's breaking heart." Her prayer finished, she arose and started away, when one of the strangers said, "Friend, to whom have you prayed?" She replied, "I don't know, but, surely, somewhere there must be someone to hear the cry of a mother, and to keep a mother's heart from breaking."—*Helping Hand*.

Words from Home Workers

"The most fortunate men and women are those who have worthy work to do, and who do it because they love it."



RHODE ISLAND—The Quarterly Meeting of the R. I. District of the F. B. Woman's Missionary Society was held at the Roger Williams church, Providence, R. I., Jan. 31, 1906.

The President, Mrs. E. H. Andrews, presided. Mrs. M. T. Emery, of Pawtucket, conducted the devotional service. Our State agent for the *HELPER*, Mrs. A. P. Tilley, gave an encouraging report.

"An Afternoon with THE MISSIONARY HELPER" was the subject of the meeting. Mrs. F. S. Mosher was introduced and spoke on "Historical Reminiscences of the MISSIONARY HELPER." Mrs. Hall rendered the solo, "The Lord Is My Shepherd." A letter from the editor of the *HELPER* was read by Mrs. Ella Taylor. Mrs. E. H. Andrews spoke on "Present Conditions." Another pleasing solo, "There Is a Green Hill Far Away," was sung by Mrs. Hall. After the meeting adjourned refreshments were served and a social hour was enjoyed by all.

SECRETARY.

OUR HELPER

(Dear Editor—These thoughts came to me after hearing the inspiring address of Mrs. Mosher on the "HELPER," at the Quarterly Meeting W. M. S., held in Providence.—E. F. W.)

One bright day in the year 1878, a tiny seed was dropped into the warm, mellow earth, which had been prepared to receive it by skillful, willing hands.

The appearance of the green, tender shoot through the soft mould was hailed with joy. Watchful eyes and loving hearts tended and guarded its growth with anxious care. In time they were rewarded by seeing a rugged little tree, daily growing and spreading out its branches on which the birds rested and warbled notes of joy. Ere long its fruit was distributed among many, far and near, who pronounced it fair to the eye and pleasant to the taste. So delicious did the fruit become, as the years went by, as to seem almost a necessity to the health of those who were supplied. Twenty-eight years passed and the sturdy tree weathered the winter's cold and summer heat of nearly three decades, yielding its fruit every month. But, alas! for the chilling winds that swept over it, threatening to shake its very roots, and blast the luscious fruit.

Those who had the care of the tree, seeing its great danger, cried out with fear, saying: "What shall we do?" And they thought of Him Who calmed the waves, stilled the tempest; and they said, "Can He not also

stay the rough winds?" Let us pray and labor that this tree (our HELPER) may not wither and die, but be watered and tended that it may flourish and grow until its very leaves shall be instrumental "for the healing of the nations."

Cranston, R. I.

MAINE:—Island Falls, Cradle Roll rally held Aug. 31, 1905, at the home of the Superintendent. Our Roll numbers 40 members, nineteen of whom were present. A pleasant social hour was spent, followed by recitations, songs, etc., by the children; an illustrated talk by our pastor, Rev. A. H. Black, and a paper by Mrs. Black. The children then repaired to the lawn and had their pictures taken. Refreshments were served. A very pleasant and profitable afternoon was spent.

(MRS.) M. G. ESTES, Sup't.

NEW HAMPSHIRE:—The Young People's Mission Band of Pittsfield held a meeting in the vestry of the church, Feb. 8, with the following program:

Singing of a Hymn by all; prayer, by pastor; response, "Lord's Prayer," by primary class; recitation, "The Frightened Dolly," Pauline Hall; dialog, Freeda Foss, Vera Tuttle; recitation, Ralph Carson; recitation, "Harold's Missionary Money," Roland Jenkins; Trip to India, Ethel Ring; Sand Map of Balasore, with models of buildings, Balasore City, Evelyn Abbott; Pilgrim Road, Gladys Smith; Church, Emma Thompson; The Bell, Marion Joy; Mission House, Pearl Osgood; Phillips House, Alma Heywood; Sinclair Orphanage, Ethel Ring; Beginning of Orphanages, Sadie Maxfield; High School Building, Ivon Yeaton; Boy's Middle English School, Harriet Paige; Russel Primary, Ethel Sargent; Book Room, Munsey; Preaching Stand, Pearl Welch; Widows' Home, Bertha Steele; Superintendent's House, Margaret Foss; singing, Mrs. Thompson's class; Mrs. Sanborn, of London, president of the N. H. Woman's society, and also a Junior Sup't., spoke to the children.

Miss Barney, superintendent of the Junior C. E. society, in the Roger Williams church, Providence, R. I., spoke of Bradbury Kindergarten Hall, and the kindergarten work at Balasore, especially dear to Rhode Islanders. She also told us of some of the practical work her Juniors are doing. Her address was very interesting and suggestive to us.

Mrs. Remick then spoke, reminding us that we also are descendants from a cruel, barbarous people. She made us feel so grateful to those who taught our early ancestors of the better way, that we shall want to fill our mite boxes to help send the light to other darkened minds.

Ten boys then contributed a penny each to a mite box and told us how the pennies grew to dimes, the dimes to bills, the bills to hundreds, to fill the treasury. They passed their boxes through the audience and gathered \$3.57. After the meeting, curios and pictures were shown.

The material for the program was gathered from the MISSIONARY HELPERS.

C. W.

NOTES:—A member of the Roger Williams church, Providence, R. I., writes: "We recently held a pleasant Storer College evening, in which all the mission organizations—church committees, W. M. S., Young People and Junior C. E.'s—united. Mrs. Metcalf spoke to us, and \$27 was taken to refurnish a room in Lincoln Hall."....From Lewiston, Me., "The S. S. board voted to refurnish one room at Storer and our W. M. S. has voted to supply the bedding for it."....The wife of a Maine pastor writes: "There are lovely women in this church and they want to learn about the work of the W. M. S., so I advise using the *HELPER* and thus becoming better acquainted with it. The Young People's department is nice. I used it in leading their meeting Sunday night, and one woman took the magazine especially for that one department."....The Sheffield, Vt., auxiliary proposes to observe the thank-offering in May, the Sunday the nearest the 17th, which is the birthday of Dr. Shirley Smith, the missionary supported by Vermont. A worker from the same state writes, "I did so enjoy the February *HELPER*! I felt it burned into my soul, at the close of the sermon at our association, to urge the taking and reading the *MISSIONARY HELPER* and *STAR*, that we may know the needs of our work, and then giving a tenth for the support of it."....The W. M. S. of the Hillsdale, Mich., Quarterly meeting had the pleasure and inspiration of an address by Mrs. Harriet Phillips Stone, at its recent meeting in Hillsdale....Mrs. N. L. Abbey of Jamestown, Kansas, writes that the Summit, Kan., Cradle Roll has twenty-two members. Best of blessings on these Little Light Bearers!....A Maine worker writes that she has secured a list of twelve subscribers, since Jan. 1, in a place where only one copy of the *HELPER* was taken, and she expects to add to this soon. Success to her!....The Girls' Missionary Band of Lawrence, Mass., had a meeting which was so suggestive, a few months ago, that we take the liberty of quoting from a personal letter about it. "We asked the school girls to come at 4 P. M. and work on some illustrated Scripture scrap books to be given to shut-ins and lonely people, and the working girls came from their work to a simple supper which was served free. Each member of the society contributed a little food, so no one was burdened. Two of the women (honorary members) took charge of the tables and washing of dishes. Twenty-seven girls and women sat down to supper, after the asking of God's blessing upon the food and partakers. The meeting was a very harmonious and enthusiastic one."

The W. M. S. of the York County conference held a very interesting and practically suggestive meeting in the Biddeford, Me., church, Wednesday afternoon, Feb. 7. After the devotional service and reports the following brief addresses were given: "The Woman's Missionary

Society, Its Place," by the County President, Mrs. M. W. Thomas; "The MISSIONARY HELPER, a Necessity," by the editor; "The Juniors, Our Training School," Mrs. A. B. Boston; "The Cradle Roll, Our Opportunity," Mrs. Annie Hodgdon; "The Literary Bureau, Our Reservoir," Miss Belle Thompson. A missionary solo was sung sweetly by Mrs. Davis. The National Treasurer, Miss DeMeritte, spoke at the close of the meeting, urging that we pray more for all departments of our denominational work....The Milo, Maine, auxiliary was organized five years ago with sixteen members. They voted to support a native teacher in India, Emily, for whom they are still responsible. One writes, "We now have twenty-three members who have not forgotten their motto, 'Faith and Works Win'"

THE POWER OF FAITH

The man who accomplishes anything in this world is and must be a man of faith. Strong men, forcible men, virile men are men of faith. It may be a low type of faith—faith in self—but it is faith. How much stronger should be the man who has faith in God, the faith that says: "I can do all things through Christ who strengtheneth me." This is faith of the higher type.

Be done with saying what you don't believe, and find in your soul the divinest, truest thing in which you do believe and work that out. Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you to be. So and so only, as you take the next step forward, as you stand strong where you are now, so only as you think the curtain will draw back, and there will be revealed to you what lies beyond.—*Phillips Brooks.*

"No man is more miserable than he who hath no adversity." A perpetual calm will never make a sailor. Self-denial is always good for the character, for it is the path of life. Adversities not only help character, but they reveal its hidden qualities; they show the difference between the Paris diamond and the African—the pinchbeck and the solid gold.—*Jeremy Taylor.*

There is a transcendent power in example. We reform others unconsciously when we walk uprightly.—*Madame Swetchine.*

Juniors

INVITATION

'There's to be an entertainment
Just as nice as nice can be,
By the Missionary Helpers
So the grown-up folks can see
That the children can do something
When to do it they agree.

"So this card is to invite you,
And you must be sure to bring
In the little sack a penny,
A shining penny for each spring
That you've seen the flowers blooming,
And have heard the bluebirds sing.

"There will be some songs and speeches,
And a lot of things, you know,
Just to show you how the pennies
Into mission dollars grow.
And there may be cakes and cocoa
Passed around before you go."

—Selected.

OUR "AFRICA" MEETING

"Why they eat each other up!"
"Eat each other up?"
"Yes, eat each other up; some of the tribes do, and are called cannibals."
"Well, what on earth have cannon balls got to do with eating folks up? You've got hold of the wrong word, again, Nell."
"It's you that got hold of the wrong word, Arthur Pendery. I said 'can-ni-bals,' and that just means 'man-eaters.' If I was you, before I told other folks how—"
"Time to begin, little people. Let's sing 'Throw Out the Life-Line,'" said I. This was a favorite song with the children. That's the way I nipped the discussion in the bud; it was getting entirely too heated. At the close of the song I asked Arthur to read for me the tenth chapter of Proverbs, and after a short prayer, in which all clasped their hands and closed their eyes, the roll was called. Each one answered by giving the name of some missionary in Africa.

"‘Sunbeams,’" said I, "Africa, as you know, is our study for this afternoon. As you also know, we are to have volunteer speeches. I am to ask no questions. A boy and then a girl will give an item, and so on till we get round. At any time you can ask each other or me a question about the bit of news that has just been given. From the knowing looks on your faces, you must have ever so much to tell about Africa. Who will make the first speech?"

An embarrassing silence fell upon the "Sunbeams." It was broken by Emmet Baker, the smallest boy in the band, who cautiously said, "Miss Ainsley, did you know the Africans is all negroes?"

"No, they ain't," broke in Gup Paxton; "not all of 'em; there's different varieties. Mr. Norton told me about six varieties. He said it was the common belief that they are all negroes, but this is not so."

"They are all dark in color," said Adoe Beneke; "and it's hard to classify 'em. Why, Miss Ainsley, 'most every new explorer brings to light some new race."

"Miss Ainsley, Africa is as large as North and South America put together."

"Why, Miss Ainsley, they've got three hundred million people there."

"An' O, Miss Ainsley, hardly any of 'em know anything about Jesus."

"Just to think, Miss Ainsley, Africa has been just as near to New York for four hundred years as she is right now, and nobody knew anything about her."

"O, Miss Ainsley, the people couldn't be any lower than they are in Africa and so cruel!"

"Why, they believe in witches."

"They have the Mohammedan religion," I suggested.

"Well, that is simply worse than none!" exclaimed Robert Huffman.

"Of course it is," said Armide Perry; "their missionaries are just slave-traders. They carry off the people in gangs on foot, and when the weak, sick ones and women and children can't keep up they knock them on the back of the head and leave them. It almost made me cry to read about it."

"It 'most makes me cry to hear about it," said little Mabel Spencer.

"And then teach the people to say, 'God is great,'" said Sallie Lee; "but never tell them about His great love or His greatness to save."

"Because they don't know anything about it," said Mac Hubbard.

"Miss Ainsley, did you know that American people are sending 900,000 gallons of rum every year to Africa?" said Robert Grammar. "I don't think rum and missionaries go well together, do you?"

"God's messengers and the devil's will have to fight," said Jim Wells.

I looked round on the eager little faces, bright with sympathetic intelligence, and softly sang one verse of "The Light of the World Is Jesus," then said gently, "But what can we do for Africa?"

"We can pray for Africa"—"An' for our missionaries there"—"We can tell others about her"—"We can give our money"—"An' get others to give their money"—were some of the answers received.

Roy Stocks stole his little hand in mine and said, "Maybe, when we grow up, some of us will go to Africa as missionaries."

"Miss Ainsley," said little Mary Foster, who had not yet spoken, "my mamma says Egypt is in Africa, and don't you know that Joseph took Jesus, when he was a little baby into Egypt to keep Pharoah from killing Him? Don't you think that is a good reason for us to help Africa?"

"My darlings, now that we know so much about Africa and how badly her people need missionaries to tell them about Jesus, God will hold us responsible if we don't send these missionaries. Each one must do his or her part. We will close our meeting with a prayer that God will help the children all over our land to learn more about Africa, to pray more for Africa, and to give more of their money to send the gospel to Africa."—*Agnes Osborne, in "Kind Words."*

THE DECALOG IN RHYME

First—Have thou no other gods but Me;

Second—Unto no image bow the knee.

Third—Take not the name of God in vain;

Fourth—Do not the Sabbath-day profane.

Fifth—Honour thy father and mother too;

Sixth—And see that thou no murder do.

Seventh—From evil keep thou chaste and clean;

Eighth—And steal not though thy state be mean.

Ninth—Of false report bear not the blot;

Tenth—What is thy neighbour's covet not.

Selected.

INQUIRING THE WAY

What is the way to grow
 Unto the best we know?
 What is the way to rise
 Unto the best we prize?
 What is the way to turn
 When we the best would learn?
 It is not hard to know;
 It is not far to go:
 Everyone, great and small,
 Keep to the right—that's all.

—Frank Walcott Hutt.

Mary was reading with her mother in the New Testament, and this was one of the verses: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Stopping, the mother asked, "Don't you think it wonderful?"
 The child said, "No."
 Mother repeated the question.
 The child replied: "Why, no. It would be if it were anybody else; it's just like God." — *The Little Worker.*

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for January, 1906

MAINE			
Aroostook Q. M. Coll. for school in India	\$ 4 02		
Bath. North St. Ch. for Hemlotti	15 00		
Comton Aux. towards 1 sh. Miss Coombs' salary	5 00		
Cumberland Conf. Coll., Miss Coombs' salary	5 75		
E. Dixfield, H. A. Whittemore F. M.	2 00		
Houlton Q. M. Aux. Coll.	14 63		
Lisbon F. B. S. S. for Miss Barnes	4 00		
Litleton 1st Ch. T. O.	6 05		
Littleton 2nd Ch. T. O.	2 36		
Madison Aux. for nat. teacher	6 25		
Milo Miss. Soc'y for Mrs. Emily, nat. teacher	6 25		
			12 00
Portland Aux. for Dom. Science, Storer			
Portland, Miss H. A. Deering's S. S. Class for Kati S. O. and on L. M. in gen. soc'y of Miss Lydia Focey, 11 Chester Street			6 00
Portland, by Primary and Int. Dpts. of S. S. for Preya Bala, S. O. and on L. M. in gen. soc'y of Mrs. G. W. Sturgis, 413 Cumberland St. and to complete L. M. fee in gen. soc'y of Miss Ella F. Swett, 81 Portland St.			25 00
So. Berwick Ch. and S. S. for refurbishing room in Myrtle Hall			20 00
Springfield Q. M. Aux. for Miss Coombs			5 00
Steep Falls Aux. for Mary Wingate			6 25
W. Buxton Aux. for Miss Coombs			3 25

NEW HAMPSHIRE

Bristol Aux. for child in India	\$ 12 50
Bristol C. R.	3 75
Bristol T. O.	25
Centre Sandwich Aux.	5 00
Concord, Curtis Memorial Church	1 30
Dover, Abbie V. Winkley, F. M.	2 00
Dover, Mrs. Jaques' S. S. Class for well in India	5 05
Franklin Falls Aux.	2 39
Farmington Aux.	3 00
Gilford, Mrs. A. H. Clement \$3.00; Mrs. D. A. Gammon, \$1.00	4 00
Gonic C. R.	3 00
Gonic Aux.	3 00
Gonic C. E. support of Almy Seavey in S. O.	6 25
Gonic, Lizzie Howe for Dukhada Nayak, S. O. and L. M., Mrs. Arabella Lord, So. Berwick	25 00
Hampton, Pearl Seekers for Miss Barnes . .	4 00
Hampton C. R.	2 64
Hampton Aux. for Storer	5 00
Laconia, Dr. R. W. Wiley for child S. O. .	25 00
Lakeport, Est. J. L. Sinclair bal. due . . .	1006 48
Lakeport, Est. Mrs. O. E. Sinclair bal. due (of this \$2500 is put into the "Sinking Fund.")	1699 13
Manchester Aux. Mem. dues	11 75
New Durham Aux.	6 25
Portsmouth Aux.	4 25
Pittsfield Y. P. M. S. for Bal. School . . .	3 57
Pittsfield Aux.	1 50
Rochester Aux.	3 00
Rochester Aux. dues	3 00
Rockingham Asso. Aux. Coll.	3 88
Strafford 2nd Ch. Aux. for Miss Butts . . .	5 00
Walnut Grove, Jennie Carson, T. O.	5 00

VERMONT

Corinth 2nd Ch., Dr. Smith	\$ 8 40
E. Randolph Aux., Dr. Smith	3 00
Hardwick Aux., Dr. Smith	3 50
Huntington Asso. W. M. S., Dr. Smith . .	4 03
No. Danville Ch., Dr. Smith	1 00
Orange Co. Asso. W. M. S., Dr. Smith . .	4 85
So. Strafford Ch., Dr. Smith	18 75
Starksboro Ch., Dr. Smith	10 30
Wheelock Asso. W. M. S., Dr. Smith . . .	2 38

MASSACHUSETTS

Haverhill Aux.	\$ 27 00
Hyde Park, Mrs. E. S. Cole for Susan Pres- cott, Porter Mem'l Fund	1 00
Lowell, Chelmsford St. Aux., nat. teacher .	6 25
Lowell, Chelmsford St. Aux., Prim'y S.S. .	4 00
Lowell, Chelmsford St. Kind. Dpt. S. S. for Miss Barnes	4 00

RHODE ISLAND

Arlington Aux., Ind.	\$ 4 00
Greenville Aux., Ind.	11 50
Providence, Elmwood Ave., Y. P. S. C. E. for child S. O.	6 25

FORM OF BEQUEST

I give and bequeath the sum of —— to the Free Baptist Woman's Missionary Society, a corporation of the State of Maine.

Providence, Elmwood Ave. Jrs., child
S. O. \$ 6 25
Triverton Ch., Ind. 1 00

OHIO

South Ridge, Miss. Society \$ 7 25

INDIANA

Brookston Miss. Society for Midnapore
Hindu Boys' School in charge of Miss
Butts \$ 12 50

MICHIGAN

Batavia Branch Q. M. for Miss Dawson . \$ 1 50
Gobleville for Lela in W. H. 5 00
Hillsdale, E. E. Barnes for Dr. S. Smith,
\$1.00; Miss M. E. Dawson, \$1.00 2 00
West Cambria, Miss. Band 3 shares for
Miss Barnes 12 00

MINNESOTA

Blue Earth City F. B. S. S. \$ 2 50
Brainard Ch., C. R. 6 47
Mone Creek S. S., Birthday Bank for
Miss Barnes 5 83
Verona Miss. Soc'y for F. M. 2 00
Winnebago, Sarah Benedict for India
School 25 00
Winnebago City Aux., F. M. 11 76
Winona Aux., F. M. 6 00

IOWA

Fairbank Aux. for Miss Scott \$ 6 00
Hillsboro Aux. for Miss Scott 9 63
Wanbeck Aux. for Miss Scott 3 00

SOUTH DAKOTA

Valley Springs, Mr. and Mrs. R. Delap
for F. M., T. O. \$ 5 00

CALIFORNIA

San Francisco, Mr. Jas. A. Dyer for the
"Betsey French Dyer Mem'l" to sup-
port Jhumpie in S. O. \$ 25 00
Santa Ana, Miss C. E. Leavitt for Bible
Women in India 5 00

PROVINCE QUEBEC

Coaticooke, O. M. Moulton \$ 5 00
Ottawa, T. O., from a widow in Canada to
Dorcas Folsom, W. H., Balasore 5 00

MISCELLANEOUS

Income Batchelder Fund \$ 17 50
Total \$3323 15

LAURA A. DEMERITTE, Treas.
Ocean Park, Me.

Per EDYTH R. PORTER, Asst. Treas.